

3 R. 34 6  
Two  
SERMONS

Preached at 1693.  
CAMBRIDGE.

The first at the Lent-  
Assizes 1654.

The other on the yearly Com-  
memoration of  
D<sup>r</sup> ANDREW PERN;  
1655.

By  
J. CLERK M<sup>r</sup> of Arts, and  
Fellow of Peterhouse.

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CAMBRIDGE,  
Printed by the Printers to the  
Universitie. 1655.

And are to be sold by William Morden.

Two

SERMONS

CAMBRIDGE

The first at the Temple

March 10th

The second on the same

March 11th

D. ANDREW P. B. D.

1837

J. C. L. R. M. of A. S.

Tell of the same

CAMBRIDGE

Printed by the University Press

1837

The  
MAGISTRATES  
MINISTRY,  
Briefly described in a Ser-  
mon preached at  
*CAMBRIDGE*:  
At the Lent-Affizes.  
1654.

By J. C.

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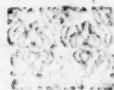
*CAMBRIDGE*,  
Printed by the Printers to the  
*Univerſitie*. 1655.

The  
MAGISTRATES  
MINISTERS  
Briefly described in a Ser-  
mon preached at  
CAMBRIDGE:

At the Town-Hall.

1674.

By J. C.




CAMBRIDGE,  
Printed by the Printers to the  
University, 1675.



To  
THE WORSHIPPABLE  
EDWARD PALMER  
ESQUIRE,  
of  
STOAK-DOYLE  
in  
Northamptonshire.

SIR,

 He request of those that  
bad power to command  
me, made it my duty to  
publish first to the eare,  
and now to the eye these two short  
discourses. I humbly offer them  
both to your acceptance and per-  
usall, as an acknowledgement of  
your right to all my endeavours,  
¶ 2 especially

especially of this kind. The common places rather toucht then handled in them are Justice and Charity, the Jachin and Boaz, the strengthening and establishing pillars of the whole Commonwealth of mankind. Especially ~~where~~ their foundation is laid in the firm and stable grounds of Christianity. These arguments, having been your constant study and practice must needs be so familiar to you, that my two mites can make no considerable addition to your treasure of knowledge. Yet Sir, having out of my penury cast in even all that I had, in a thankfull sense of my particular engagements to you, I hope for as fair a reception, as those Authours, that have cast in much out

of

of their abundance. My onely presenting them to your hand, is to witness my humble respects to your person, and my readinesse to serve you in the work of God to the utmost of my abilities : and that you will receive them under that notion is the hope and desire of

SIR,

Your faithfull

servant,

J. C.

of their abundance. My only pre-  
serving them to your hand, is to wit-  
ness my humble respects to your per-  
son, and my readiness to serve you  
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my abilities: and that you will re-  
ceive them under that notion is the  
hope and desire of

212

Your faithful

servant

J. C.



R O M. 13. 4.

*For he is the Minister of God to  
thee for good.*

The first Part.

**T**Hat the subject of this proposition is not a particular person, but an order of men, is cleare from the variation of the number in those many honourable titles given him by the Apostle in this former part of the chapter. *The power and the higher powers*, v. 1. *the Ordinance of God*, v. 2. and *rulers or governours*, v. 3. *the Minister of God* in this verse, and *the Ministers of God*, v. 6. or if we render it the Priests of God, according to the most frequent acception of the word *λειτεργος*, that of Solomon will justifie the Metaphor, *To do justice and judgement, is more acceptable to the Lord then sacrifice*, Prov. 21. 3. And that it is not the supreme Magistrate onely (though some confine these *higher powers*, v. 1. to this narrow sense, and so make the Apostles words liable to this dangerous inference, that inferi-

## *The Magistrates Ministry.*

our Magistrates may lawfully be resisted, but that it is the Magistrate in generall, whether supreme or subordinate, is cleare from the scope of this, and other parallel places of Scripture, and the consent of the best expositours, for all Magistrates of what degree soever, are in respect of the people living under their severall administrations, *the higher powers*. So that these words will prove of a fit latitude for the present occasion. Every Minister of justice is more or lesse concerned in them; whether he sit upon the bench, or stand below it; whether he be the chief Supervisour, or an Assistant, or an Officer, or a Jurour, of what rank and order soever he be, let him but do the duty, and he may claim the priviledge of this honourable description, *He is the Minister of God to thee for good.*

It is a likely conjecture of *Calvins*, that there were in the Apostles times, as there have been ever since, some tumultuous and, (if I may so call them by a *Prolepsis*) Anabaptistick spirits, *Qui regnum Christi non bene extolli credunt, nisi aboleantur omnes terrena potestates*, That thought the Kingdome of Christ must presently be built upon the ruines of all secular powers, that for the advancing of Religion they must either pull them down, or at least get above them. And this occasioned

sioned the Apostle so peremptorily to assert both the lawfulness and the usefulness of the Civill Magistrate; He is the *Minister of God*, therefore a lawfull power: The Minister of God for good, therefore usefull, ἀποτέλεσεν αἰδέσθαι, saith *Chrysostome*, in both regards truly honourable, ἐν ἀπειρῶν καὶ ἐν τοῖς ῥῆσι, because he is sent from God, and because he is sent upon so good an errand. He is sent for the publick good, for which thou should'st dispence with a private inconvenience; *publica privatis potiora* is an ancient rule, rather then the whole vessel should perish, thou should'st willingly suffer thine own goods to be thrown over-board. But he is sent for thy particular good too, if thou art as thou should'st be, if thou doest that which is good, if thou doest that which Christian religion doth most severely charge upon thee: *He is the Minister of God to thee for good.* And thus I hope the text will concern the rest of the congregation.

The words may be considered two wayes;  
1. *Relatively*, as an argument of what goes before; *Wilt thou not be afraid of the power? do that which is good, and thou shalt have praise of the same, For he is the Minist. &c.*  
2. *Absolutely*, as a naked proposition, and so they are a description of the Civil power,



## *The Magistrates Ministry.*

1. From his office, *The Minister of God.*  
 2. From the end of his office, which is two-fold, *Finis cui*, & *Finis cujus*. 1. To whom he is the Minister of God, *οὐκ*, *to thee* that doest that which is good, as it must be paraphraz'd out of the former verse. 2. For what he is the Minister of God, *εἰς τὸ ἀγαθόν*, *for good*, a more generall word, but of the same signification with *ἐπαινον* in the former verse, *thou shalt have praise*, *for he is the Minister of God for good*. A few words of the relative sense are necessary by way of premise to all that follows.

1. *Rel.* It is an argument *ab actu primo, ad actum secundum*, from the office of the Magistrate to the discharge of his office, *He is the Minister of God to thee for good*, therefore *thou shalt have praise of him*. Gods Ordinance is not in vain. For if the rain cometh down and the snow from heaven; and returneth not thither, but watereth the earth, surely then the word that goes out of the mouth of God to ordain this his Minister, shall not return unto him void, but it shall accomplish that which he pleaseth, and prosper in the thing whereto he sent it: We may not think the Apostle here describes a Ruler in *Utopia*, or in *Plato's Commonwealth*, the meer notion and Idea of a Ruler, such a one

### *The Magistrates Ministry.*

as men may fancie, but never hope actually to enjoy, but such a Ruler as the good providence of God doth generally blesse the world withall; and his meaning is clearly this, that the Magistrate is not onely in duty, and in the nature and intention of his office, but in the reall experience of mankind, the Minister of God for good; That every faithfull Magistrate is so, I presume will be granted without proof, and such God often raiseth up, *οὓς αὐτοὺς ἀρχοντας*, as *Plutarch* calls them, men assigned by nature to authority, or rather men of another spirit, as *Caleb* is called, or men of another heart, as *Saul* once was. Rather then such shall be wanting, God sometimes searcheth in the croud for them; he calls *David* from his flock of sheep, *Timoleon* from his melancholy retirement, *Quintius* from the plough, who was therefore called *Dictator ab aratro*. But even corrupt Magistrates are the Ministers of God for good too, generally speaking, and *ἐπὶ τὸ πλὸν*, which is enough to make a generall rule. *Grotius* approves that of *Tacitus* spoken of Governours, *Vitia erunt donec homines, sed neq; hac continua, & meliorum interventu pensantur*. Magistrates are men, and therefore subject to humane frailties, but yet their faults are not so great nor so continuall, at least in

A. 4.

their

their publick administrations, but that the good they do is more advantageous; then the evil pernicious. And no wonder. For if it be considered, that the hearts even of corrupt Governours are in the hands of God, and turned by him as the rivers of waters, and by his superintendency over them, carried oftentimes against their own inclinations; and if it be considered again, that the laws of all nations whereby Magistrates are limited and directed, are for the most part good, and as conform to the law of nature as their wisdom could contrive them; and if it be considered again that justice and equitie are plausible in regard of those common notions of righteousness that are written in the hearts of all men, and so may find acceptance with corrupt Magistrates, if not for their conscience yet for their credit sake: and if it be considered lastly, that it is the Magistrates interest to preserve his people, *Sint quibus imperes*, his own good consists in theirs. If these things be considered (and many more might be added of the like nature) the wonder will cease that the worst sort of Magistrates, if they have any remainder of wisdom or humanity in them, are the Ministers of God for good. A tyrannicall *Saul* may fight the Lords battels, and defend *Israel* from  
from

from his enemies. An ambitious *Jehu* may restore Religion and root out Idolatry. A covetous *Felix*, though but for hope of money, may use *Paul* kindly. The proud Pharisees may preach good doctrine when they sit in Moses chair. But if for the punishment of nations or some other speciall reasons, God hath sometimes given them up to the lust & tyranny of Monsters, rather then Magistrates, that neither feared God nor regarded man, such as *Ahab* that sold himself to work wickednesse, such as that Romane tyrant, *Qui nullum non magnum bonum damnavit*, *Euseb. Nero*; That hated goodnesse for its own sake: This will not conclude against the Magistracy in generall. 'Tis a certain truth, that rain is a great blessing to the earth, though sometimes it cause wasting inundations; and That man is a reasonable creature, though some men want the use of reason; and That the Apostles were the light of the world, though one of them was a Devil, Neither can these extraordinary and (blessed be God) rare examples prejudice the truth of this generall rule, that the Magistrate is the Minister of God for good. So much for the words considered relatively.

2. *Absol.* We come now to consider them *absolutely*, as a naked proposition, and 1. Of the

*The Magistrates Ministry.*

the office of the Magistrate, *The Minister of God*, which presents him to our view under a sixfold qualification. His Dignitie, Authority, Strength, Duty, dependance, Accountablenesse: of all which briefly.

1. His *Dignitie*, The Minister of God, or servant of God; a title of honour that the Apostles, the Angels, Jesus Christ himself glory in. The Minister of God not onely by naturall subjection to his almighty command, so the winds are his messengers, and the lightnings his Ministers: not onely by necessary subserviency to his providence; so *Nebuchadnezzar* is his servant, and the *Medes* and *Persians* his sanctified ones: nor onely by voluntary obedience to his laws, so every Christian is his servant, but the Minister of God by speciall commission, the Deputy of God assigned to that most noble work of his, the government and preservation of the world. The very mention of a message of God strikes *Eglon* with reverence, and makes the fat unweildy man rise from his chair, though he knew not what the message was till he felt it to his cost. This publick Minister in the text comes to us with a message from God, not a dagger to stab us, (as was *Ehuds* to *Eglon*) but a sword to defend us, and therefore to be received with honour and reverence.

rence. The dignity that nature gives the father above his sonne, must yield to this dignitie: (*Liv.*) when young *Fabius* is Consul, his old father must dismount and do him homage. When *Solomon* is King, his Mother *Bathsheba* must addresse her self to him as a petitioner, not as a commander. Yea the dignitie that Religion gives a spirituall father over his sonne, must yield to this dignitie, *Κὰν Ἀπόστολος ᾖς, καὶ Ἐυαγγελιστὴς, &c.* saith *Chrysostome*, whether *Apostle*, or *Evangelist*, or *Prophet*, or whatsoever high place he hath in the Church, he must yield subjection to the Civil power. It seems *Chrysostome* when he wrote those words upon this place, did not know that any Bishop was by divine right the Monarch of the world, not so much as in *ordine ad spiritualia*, as the Jesuites mince the matter. That neat similitude of *Bellarmines*, *De Rom. Pont. lib. 5. cap. 6.* is of a later invention, That as the spirit commands the body, keeps it under, enjoyns it to fast, exposeth it to death, as it sees fit; so the Church may deal with the temporall power. A similitude, that, if it would but hold together, would soon lay all the powers of the earth, with *Frederick* under the Popes feet. Whether Ecclesiasticall and secular power be inconsistent one with another, whether the same power

person may not be a Ruler in the Church, and a Ruler in the State, *the Minister of God* in both senses, that's another question, which I meddle not with: but to claim temporall power as an appendix to spirituall, is that which the true Ministers of the Gospel dare not do. I pray God they may not fare the worse for their modesty, that they may not be made footstools and vassals, because they will not be thrones and dominions. But how ever they fare, they must claim no more then their own, they must yield the Civil power to be in this world the superiour Minister of God.

2. His *authoritie*, ἐξουσίαν, *The Minister of God*, that is, as he is called v. 2. *the Ordinance of God*; and that in respect of the substance, and in respect of the circumstances of his power. The substance of his power is from God, and God onely, for his is the Kingdome, power, and glory. The circumstances of his power, as person, place, duration, degree, &c. are from God and man too in a different sense; from man as an inferiour agent, electing, deriving, procuring or constituting the power in all respects, and therefore Peter calls it a humane Ordinance; from God as the supreme agent, contriving all the motions of man to the service of his providence,



lence, for the Lord he is the Judge, he setteth up one, and pulleth down another, as the Psalmist speaks. The action of man herein is oftentimes corrupt and indirect, but cannot stain the providence of God, nor disanull his Ordinance. *Jacob* became superiour to his elder brother by Gods appointment, though by his own indirect and fraudulent procurement. If either compassing of power by sinfull and unwarrantable means, or abuse of it by tyranny and injustice, could so farre invalidate the Ordinance of God as to disoblige private Christians from their obedience to his lawfull commands, surely the Apostles doctrine here was very unseasonable when *Nero* was in the throne. And therefore if any impatient spirits being onely private persons, shall upon any surmise of their own, whether true or false, ask the power, as the Pharisees did our Saviour, by what authority doest thou these things, and who gave thee this authority? He may answer them with another question, not much unlike that of our Saviours there; The doctrine of *Paul* was it from heaven or of men? sure you will not say from men for fear of the people, for all men esteem *Paul* an Apostle; if you shall say from God, why then do not you obey it; and acknowledge the Magistrate to be the Minister of God.

3. His strength: *δυναμις*, the minister of God, supported by his hand. He is established by the laws, countenanc'd by his superiours (if he have any) guarded with arms, but all this but the arm of flesh, herein lies his chief strength, he is back't with the power of God his Master, whose very weaknesse is stronger then men. The onely enemy he is to conflict with by his commission are sinnes against God and man, and he hath all advantages he can desire, he hath the advantage of the ground, he is the higher power; he hath the advantage of the weapon, he bears a sword; he hath the advantage of outward strength, he hath the laws for so many nerves and sinews, but he hath the advantage of the cause which is greatest of all, he fighteth for God and *Bona causa sperem adesse comitem*, Grot. Praef. was an old proverb, a good cause teacheth confidence; He hath the sword of man and the sword of the Spirit too, the expresse word of God, to assure him that he judgeth for God, and that God is *with him in the judgement*, 2. Chron. 19. 6. Behold here are two swords, methinks he should say it is enough; methinks if he know his own strength, he should not weigh the big looks of the sons of *Anak*, he should make no difference either in civil or criminall causes, betwixt the mighty hunters that

that commit wickednesse with a high hand, and the cowardly lurchers that dare not shew their faces: he should make no more of a powerfull oppressour, a valiant dueller, a gallant high-way man, or a mad ranter, then of a sneaking cutpurse. Once a sling and a stone in the hand of *David*, and in the name of the Lord, triumphed over the long sword and weighty spear of *Goliath*: and shall the Minister of God arm'd with sword and spear, and coming forth in the name of the Lord too, be afraid of unarmed, naked, guilty, and therefore cowardly malefactours: shall the sword of justice be afraid of the fist of wickednesse? *Shall such a man as I flee?* saith *Nehemiab*, Isa. 58. 4. Shall the Ministers of God be afraid of the slaves of Satan? Shall Gods be afraid of men? the worst of men? Let the Magistrates reverence themselves, as they expect reverence from others, and do nothing unworthy the Master they serve, and the titles they bear. Indeed if this Minister of God leaves his Masters service, he leaves his own safety; when *Samson* leaves judging *Israel*, and instead of watching in the chair, sleeps in *Dililahs* lap, his strength soon departs from him; but whilest he is doing Gods work, he is strong, and should be strong and of a good courage, for God is with him.

4. His

4. *His Duty, The Minister of God* ordained for his service. To instruct the Magistrate in the particularities of his duty, would be a bold and immodest undertaking, especially in me, that know not what bounds are fixt him by the laws, and the tenour of his commission. Mine is onely the easier task to lay down the generall rule; but to make application of it to particular cases, is a difficult work, and better becoming the wisdom and gravity of the Magistrate himself. The generall duty this title calls for is, that he mind Gods businesse, that he execute judgement with all faithfulness; *for the judgement is Gods*, Deut. 1. 17. The Lord is Judge of all the world, his Assizes are described by David, Psal. 9. 7, &c. *He hath prepared his throne for judgement, and he shall judge the world in righteousness, he shall minister judgement to the people in uprightness; The Lord also will be a refuge for the oppressed, a refuge in times of trouble,* vers. 12. *When he makes inquisition for blood, he remembreth them, he forgetteth not the cry of the humble,* or as Peter describes him more briefly to Cornelius, *He is no respecter of persons, but in every nation he that worketh righteousness is accepted of him*, Act. 10. 34. This is Gods work. Let the Minister of God go and do likewise, let him shew himself

Θεὸν ὁμιλογον, & δίκαιον ἐμψυχον, as he is called a God upon earth, a living law. If he regard onely or chiefly his own honour, profit and advantage, as if that of *Carneades* were true in the worst sense, *Utilitas justi prope mater & equi*, That's onely just which is profitable, or as if he thought the people were intended onely for a beast for him to ride on: he may retain the name, but he neither performs the duty, nor shall receive the reward of the *Minister of God*, but of a wicked servant that hath hid his Lords money, nay, that hath embezei'd it, that's worse.

5. His *Dependance*, *The Minister of God*, wholly subject to his dispose. God hath not so invested his Minister in power as to strip himself, but *He standeth in the congregation of the mighty, he judgeth among the Gods*. Psal. 82. 1. Upon him the Magistrate depends in the rise of his power, *By me Princes rule, and nobles, even all the Judges of the earth*, Prov. 8. 15. Upon him he depends in the use and exercise of his power, *By me Princes decree justice*. From me they have understanding to discern, and a heart to follow, and a hand to execute judgement and justice. Upon him he depends in the continuance of his power. God puts him out of Commission and gives him a *superfedeas* when he pleaseth: *Omne*

*sub regno graviore regnum est.* Whatever these petty Gods do, He that is higher then the highest observeth, and there be higher then they, Eccles. 5. 8. *Quàm diu bene se gesserint* is the limit of their commission. He enquires strictly, *Do ye indeed speak righteousness* Oh congregation, *do ye judge uprightly* Oh ye *sonnes of men.* He weighs these mountains in scales, and these hills in the balance; and if they be found too light, he writes upon them *Belshazzars* fatall Motto, *Mene, tekel, peres*, if he strip them not of their skins as the Emperour served a corrupt Officer, he strips them of their robes. Thrones, Dominions, principalities and powers, are levelled with the touch of his finger, and all their honour laid in the dust. *Xerxes* must know, though he be at the head of an army of many hundred thousand men, that God will suffer none to be great but himself, as a wise Counsellor of his told him. *Hugo Grotius* fitly compares Magistrates to *species intermedia* in Logick, which though it be *genus respectu inferiorum*, yet it is but *species respectu superiorum*, they are publick persons in respect of those that are under them, but private subjects to the great King of heaven and earth; nay not so much subjects as servants, which speaks greater dependance, *the Ministers of God.*

6. His *Accountablenesse*, *The Minister of God*, and therefore must expect one day to heare his own name called, and answer that unavoidable summons, *Come give an account of thy stewardship, for thou mayest be no longer steward*. Gods providence even in this world, is not so blind and indifferent in its outward dispensations, as we for want of due observation make our selves believe. But in this life he generally shews his approbation or dislike of his Ministers, by rewarding the faithfull both with the blessings of his right hand, length of dayes, and the blessings of his left hand, riches and honour: and by punishing the unrighteous with all kinds of outward judgements; sometimes miraculously, often remarkably, either in themselves, or in their next posterity, or in both. We might instance in *Jeroboam's* withered hand, *Ahab's* ruined house, *Pilat's* miserable end; all the *Herods*, the *Cesars*, and infinite more in the histories of all ages, both sacred and profane. The house that is built by oppression and unrighteousnesse, hath the curse of God hidden secretly in every part of it, which will cause the timber to rot, and the walls to moulder, and the foundation to sink, except it be charm'd out by repentance and reformation, yea and satisfaction too, so farre as is possible. But



however the Minister of God speed in this life, he must one day make his personall appearance before that great tribunall, that knows no difference betwixt Prince and peasant, the higher powers and the meanest vassals, the tallest Cedars in *Lebanon*, and the lowest shrubs in the valley, but rewards to every man according to his deeds. Then he must give an account of his acquisition of power, and of his exercise of power, whether he received the sword at the hand of God, or snatcht it out of his hand, whether he used it or abused it. A good *Hezekiah* (such as I hope I now speak to) when he heares this may comfortably reflect upon himself, and say, *Lord remember how I have walked before thee with an upright heart*; *Isai. 38. 3.* but let a covetous, vicious *Felix* (for so *Josephus* reports him) tremble to heare of judgement to come; For as that wise Carthaginian told the Senate, when their army under *Hannibal* had contrary to their league with the Romanes taken and sackt *Saguntum*, I fear that the walls of *Saguntum* will fall down upon *Carthage*: so the unrighteous Minister of God may justly fear (for it will most certainly come to passe) that the houses he hath ruined by his perjury, false pleading, partiall verdict, or any other indirect means, will sooner or later fall

fall down upon his head, and crush him to pieces. I have done with the first part of the description, the Magistrates office.

## The second Part.

### *The end of his Office.*

**T**Here remains the end of his office to be spoken to, and first of the *Finis cui*, To whom he is the Minister of God for good. *To thee* that doest that which is good. If you ask what this good is, the Prophet *Micah* answers you, *He hath shewed thee oh man what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* Mich. 6. 8. *To thee* therefore that walkest humbly with thy God, and dealest justly and mercifully with men: *To thee* that fearest God and lovest thy neighbour, *he is the Minister of God for good.*

I. *To thee* that walkest humbly with thy God. If I were able to state that great question, How farre the Civil Magistrates power reacheth in matters of Religion, yet it would not be expected from me in these streights of time. But if he consider that all oaths and promises receive their strength from Religion; that without Religion, justice and equitie are

but empty names, and as they say *Epicurus* taught, a meer humane compact without any foundation in nature: that Religion is, Συμ-  
 κληκὸν ἀπὸ πάντων κοινῶν, καὶ νομοθεσίας ἐπέστωμα,  
*The very bond of all humane society, and the foundation of laws*: he must needs esteem the defence, encouragement, and advancement of Religion, none of his least concernments, as he is a Magistrate: besides that as he is a Christian, he is bound to improve all his talents, and his authority among the rest, for the honour of the donour. The very profane Historians could not but take notice how much the Religion of the ancient Jews strengthened and enlarged the Commonwealth of Israel, *Judeorum justitia Religione permixta, incredibile quantum coaluere*, saith *Justin* out of an ancients authour. Religion and righteousness went hand in hand together, they were the two roots that nourished that spreading vine. That part of Religion which is naturall, as that there is one infinite Deity declared in the first commandment; that he is invisible, and above all things visible, in the second; that he observes orders, and judgeth all humane affairs, and knows their very hearts, in the third; that he is the Creatour of the world, in the fourth; and those practical conclusions, that spring from these, and

that he is to be loved, feared, honoured, adored, his name revered, his Sabbaths sanctified, and the like; methinks should challenge as much assistance from the civil sword, as any other part of the law of nature whatsoever. And as for the positive part of Christian Religion, though I will not undertake precisely to say, Thus farre the Magistrate must go and no further, yet sure there must needs be a golden mean (God grant his Ministers may find it out) betwixt propagating of it by fire and sword, and a carelesse indifference to the true Religion and the false; betwixt wracking of tender consciences, and indulging all that pretends to conscience: It concerns the Magistrate seriously to study the extent of his duty herein: For surely to take care of Religion, and religious persons is one and a chief end of this Ordinance of God in the Text.

2. *To thee* that dealest justly and mercifully with men, To thee that walkest uprightly, and workest righteousness, and speakest the truth in thy heart, that backbiteest not with thy tongue, nor doest evil to thy neighbour, &c. as the 15. Psalm describes. It is easie to observe that the great Patrons of Anarchy, and confusion, or of slack and sleepy government (which is next to it) have alwayes

wayes been either seditious *Corahs*, that cannot brook subjection, or bloudy minded *Esaus*, that wait for their fathers death, that they may be revenged on their brethren, or violent invaders of other mens properties, or dissolute wasters of their own; whatever goodly pretences they make. *Peter Martyr* hits the true reason of their quarrel with the Magistrate, *Vel quòd sibi conscii sint rerum male gestarum, vel quòd mali sint cultores justitiae*; Either because they are guilty of some unrighteousnesse already, or because they intend it hereafter. Their great grievance is, that of the young *Romane Gallants* when their lawlesse liberty was bounded by a stricter form of government brought in by *Brutus*, *Legem rem surdam esse & inexorabilem, periculosum esse in tot humanis erroribus solâ innocentia vivere*; They cannot humour these deaf, churlish, hard-hearted laws, they cannot stand upon these nice distinctions of *meum & tuum*, just and unjust, they cannot live in these narrow inclosures; up with these hedges, down with these walls and mouns, and levell all into a wide unbounded champion. It is no wonder such as these speak evil of dignities, for the power is to them *ἐνδοξὸς ἐὼς ὀφθαλμῶν*, a revenger for wrath, but to thee that lovest righteousness, he is *δικαίος ἐὼς ὀφθαλμῶν*.

*Magistror the minister of God for good* That's the first end of his office, *Finis cui.*

We come now to the second end. *Finis cuius*, for good, that is for thy benefit and advantage, and that in five particulars, which I must but touch.

1. *In doctrinam*, he is the Minister of God to thee for thy instruction in the wayes of peace and righteousness: *Peter Martyr* reckons up this among the good fruits of government, That whereas many innocent, & honest minded men are yet to seek in the wayes of justice and righteousness: *Potestas civilis illis pro Pedagogo est*, The civil power tutours them in the art of living well.

2. *In Pacem*, for thy peace and quiet, that *Summum bonum* in politicks, the end of all civil discipline, yea and military too, for *Sapientes pacis causâ bellū gerunt*; *Salust.* The daughter of heaven, the mother of plenty, the nurse of learning and religion, the fruitfull womb of all outward blessings. This pretious oyl descends from the head of *Aaron* to the skirts of his garments; This pleasant dew flows from the top of *Hermon & Sion* to the lower valleys, from the higher power to the people under their charge

3. *In premium*, for thy reward, not onely those generall rewards of priviledges, immunities, liberties and the like, but riches, ho-

nours, and such other speciall encouragements, as are measured out in due proportions to the merits of well doers by the discreet hand of distributive justice.

4. *In tutelam*, for thy defence and safeguard; That the Common wealth of mankind may not be like that of beasts and fishes, where the stronger devour the weaker, and the worse, the better; where the savage lion and the greedy wolf, and the subtil fox prey upon the innocent lamb: If once good men be left like sheep without a shepherd, they'll soon be spoil'd of fleece and flesh, of estates and lives too.

5. *In vindictam*, for thy revenge, that the injuries thou sufferest may return upon the head of their authours, and that is thy good too, though not meerly as another mans evil; for the laws of Christianity forbid us (in the Schoolmens phrase) *in malo cuiusquam acquiescere*, or *alieno dolore quâ dolor est satari*, to take complacency meerly in the misery of others; yet as it is a debt due to justice, a satisfaction to the laws of God and man, a terrour to other evil doers, and by consequence a necessary means of safety and preservation to mankind, so it is thy good and the publick good too. And thus the latter part of the verse is a reason of this first part;

He



He is a revenger for wrath to him that doth evil, therefore the Minister of God to thee for good. I shall conclude all with a short exhortation to each party in the text.

I. To the Minister of God. My Lords, and who ever &c. this title concerns: You see your calling, an honourable, but a weighty calling, beautified with many priviledges, but burdened with as many talents; Take the Psalmists counsell which is properly directed to you, *Serve the Lord with fear, and rejoyce with trembling*, Psal. 2. 11. Serve the Lord because you are his Ministers, serve him with fear, because you are but his Ministers; Rejoyce in the dignity of your employments, but with trembling at the weight of it; Among the motions of the heavens *motus trepidationis* is reckoned for one. Let the Minister of God rejoyce as a strong man to run his course, but to all his motions let him adde this trembling motion. The judgement is Gods, and we know what a curse attend's doing the work of the Lord negligently and unfaithfully. I have not knowledge nor experience enough to judge of the truth or falshood of those many clamorous complaints (that are already publick, or else I should not name them) of the intricacie and obscuritie of the laws themselves, of the corruption

ruption and tediousnesse of Courts, of the mercinarines and double dealing of pleaders; of the exaction and extortion of Officers, of the partialitie and insufficiencie of Juries, and the frequent indirectnesse of all judiciall proceedings. It is likely they are groundlesse calumnies and misreports, at least many of them. The world is apt enough to speak evil of every thing that is called the Minister of God, yet it is your wisdome to consider with that holy man, that the Lord hath sent *Shimei* to curse *David*; it is your wisdome to interpret the reproches of men, the reproofs of God, the complaints of men, the warnings and instructions of Cod. An enemy is fitly called *διδασκαλὸς ἀμείδος*, one that teacheth a man his duty for nothing. The lavish tongues of men thus understood may do you much advantage: but if you will follow the work of the Lord as becomes his faithfull Ministers, they can do you no harm at all, they cannot stain your honour, for *your judgement shall be to you as a robe and Diadem*, as Job speaks, Job 29.14. they cannot shake your power; for *the throne is established by righteousness*; Prov. 16. 12. you have two seals from the hand of God to bear you out: His broad seal, an outward visible impression of authority, and his privy seal, the

the inward testimonie of a good conscience.

2. To thee for whose good the Minister of God is ordained; the Apostles counsell in the former verse is proper, Do that which is good; take heed of forfeiting that peace, protection, reward and encouragement, which the Providence of God, and the laws of men give thee a title to. To curse the Sunne and to shoot up arrows at him, is madnesse in those Indians that live under his scorching heat, but it were worse in those that live in temperate Climates, under his comfortable warmth and kindly influence. To quarrell with the Ordinance of God, and to curse the Magistracy, is folly in guilty Malefactorours that live under the stroke of the civil sword, but it were farre worse in them that live safely under its guard. This were for the hands to mutiny against the belly, as it is in *Agrippa's* parable. Your whole work as private men, is (in these full words of the Apostle) *to live soberly, righteously and godly in this present world;* and thus employed, you may in the ordinary course of providence, promise your selves (for God hath promised it) you shall have praise of the power. But if the Magistrate should prove so unfaithfull to God, and unnaturall to man (which I hope your eyes shall never see) as to turn

his sword upon you merely upon account of your righteousness and religion, and of your Guardian become your destroyer. That which was the great support of the Primitive Christians will be yours, that your onely crime is Christianitie. *Bonum virum Caium Scium, tantum quod Christianum*, was proverbiall in *Tertullians* time, such a one is an honest man, but onely that he is a Christian. And if you suffer from him as Christians for righteousness sake, happy are ye, as *Peter* pronounceth; whilst he addes to your burden of afflictions, he addes to your weight of glory; and in this sense also though against his own intention, and besides the intention of the Text too, he becomes the *Minister of God to thee for good*. But God in mercy grant that no Minister of his may ever force the words to this interpretation.

**FINIS.**

The  
Faithfull Steward,  
Briefly described in a Ser-  
mon preached at  
*CAMBRIDGE*:

On the Commemoration of  
D<sup>r</sup> ANDREW PERN.  
1655.

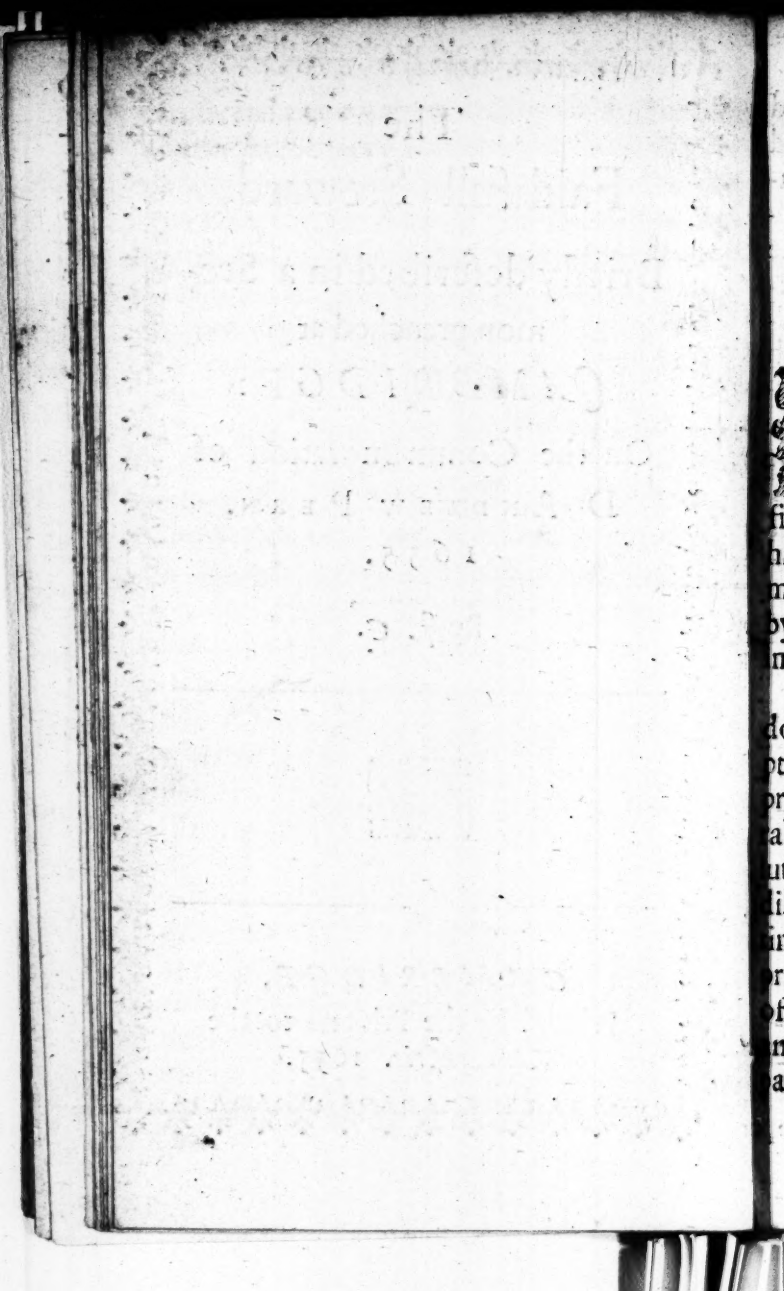
By J. C.

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*CAMBRIDGE*,  
Printed by the Printers to the  
Universitie. 1655.





LUKE 16. 9.

*Make to your selves friends of the  
mammon of unrighteousnesse.*



His clause is the key of the foregoing parable, and will serve to open to us all its seeming difficulty and abstrusenesse. There we find an unjust steward, that had feathered his nest with ill gotten goods, yet commended by his Master, yea and propounded by our Lord and Saviour Jesus Christ to our imitation.

There are two Commentatours that seldome happen to agree in the sense of Scriptures, *Calvin* and *Maldonat*, who yet meet pretty friendly in the application of this parable. To them I referre you for the full resolution of these hard sayings: The text hath difficulty enough of its own to employ what time can be well spar'd from our intended practicall discourse. I shall onely remind you of one generall rule of good use both here and elsewhere in like cases. That Scripture-parables, similitudes and allegories are not to



be stretcht upon the tenter-hooks; nor forc'd to an exact compliance with our over-nice and affected rules of rhetoric; a fault, that many learned men besides *Origen* have been guilty of. The parts of a similitude are not like perfect planes that touch one another in every point, but sometimes, especially in Scripture more like a globe on a plane that touch but in one. And of this kind is this comparison here betwixt the unjust Steward, and the faithfull Stewards of Jesus Christ. They are like the unjust Steward onely in the wisdom, not in the unrighteousnesse of his dispensation, in making themselves friends, but not with other mens goods. Shall we conceive the disciples of Christ to be so many *sonnes of Belial*? Nay, shall we fancie God himself, as the poets their *Jupiter*, a partaker of the filthy lucre and pleasures of wretched sinners? One that affects *sacrificium ex rapinis*, and will be brib'd to wink at their unrighteousnesse for a share in their prey? and all this to make a parable more elegant, and we conceit it, then was intended by the Author? God forbid! our Saviour compares himself to a thief elsewhere, and he compares his disciples to thieves here, but no more intended an exact and through resemblance in the latter, then in the former. His pla-

scope in short is this. As the unjust Steward was wise in his generation, and made use of his Masters goods, to provide himself a refuge against the time of his discharge: So be ye also wise in your generation with an innocent and heavenly wisdom; and by such noble, free, and generous acts of Christian love, as becomes your holy calling, make to your selves friends of the mammon of unrighteousnesse.

From the relation of these words to the parable foregoing, we might observe with *Grotius*, *Non tam proprietarios nos esse quam dispensatores*. That our outward possessions are not our own to spare or spend as we please, to lay up for the feeding of our greedy eyes, or to lavish out for the satisfaction of our brutish lusts; But there is a Lord over us, from whose mouth we must one day, and that shortly too, receive that dreadful summons in the second verse, *Come give an account of thy stewardship, for thou mayest be no longer Steward*.

But to handle the words absolutely and apart from the context will be work enough. And so they describe to us the office of a Christian Steward in three particulars. 1. The charge of his office, *The mammon of unrighteousnesse*. 2. The duty of his office, *Make friends*

*The faithfull Steward.*

friends of it. 3. the benefit of his office, in the manner of expression, *ἑαυτοῖς φίλους* friends to your selves, your debtours will become your friends, your best friends, that will receive you into everlasting habitations, as is explained in the latter clause of the verse.

*I. Particular.* In the first wee'l consider, first, the substance, and secondly the nature of the charge.

The *substance* is Mammon. Which is a Syriack word, and signifies money, gain, riches, and all kind of worldly treasure, as those that have skill in that language inform us; though some think, and not without probability, that it might take its originall from the corruption of the Hebrew word *מַמְּוֹן* *thesaurus*. This mammon our Saviour here supposeth committed to the charge of his disciples, as the goods of their great Lord and Master. Though it be a grosse suggestion of covetousnesse, for men to challenge all worldly possessions to themselves, upon the right of Saintship or priesthood; (as we know who do) yet to make the profession or dispensation of the Gospel inconsistent with worldly possessions, - is a mistake on the other hand, and as grosse as the former. God no where approves, much lesse enjoyns the voluntary poverty of sullen Philosophers, or superstitious

rious Mendicants. Is it the mind of God, think ye, that his Stewards should rid their hands of their charge, and retire into a lazy solitude? Or is our Master so rigid and niggardly as to make all the trees of his garden forbidden fruit? To spread a table before us, and bind us up with those strict rules, touch not, taste not, handle not? No; the kingdom of heaven is a miscellanie of rich and poor, noble and base, Princes and peafants; Ther's a poor *Lazarus* in the bosome of a rich *Abraham*; the great nursing fathers and nursing mothers, with their little babes in their arms. Though our *Saviours* outward condition was mean, and he was sometimes worse provided then the birds and foxes: yet a great disciple of his, *Ioseph* of *Arimathea* was a rich and potent man. Religion forbids not to possesse the world, but to be possessed of it; not to have, but to serve mammon. Though that of the Apostle be true, 1. Cor. 1. 26. especially of the Primitive times, *Not many mighty, not many noble are called*, yet some there have been in all times, that have left glorious monuments of their Christian love; and have demonstrated, that liberalitie and magnificence are Christian graces, as well as moral virtues.

Secondly, Let us consider the *nature* of this charge.

charge. It is stamp'd by our Saviour (who knew  
best how to estimate it) with a double character:  
a good character on the one side, make friends  
of mammon; it is improvable to a good use:  
and an evil character on the other side, the  
mammon of unrighteousnesse. It hangs here  
betwixt good and evil, the use and abuse of it,  
as being of an indifferent nature, though ra-  
ther inclining to evil through the generall cor-  
ruption of our hearts. Let us first consider  
the *evil* character, the Mammon of unrighte-  
ousnesse.

Some interpreters attending rather the in-  
clination of the phrase, then the exigency of  
the sense, render it, Riches unjustly gotten; and  
most certainly it is, that in this case according  
to the example of *Zachens*, restitution  
ought to be made to the persons injured, if  
possible, or else to the poore, who are their  
lawfull Attornies by Gods appointment. But  
yet there are two reasons that forbid this in-  
terpretation here. *First*, We cannot think  
our Saviour would here suppose his disciples  
(for to them he speaks v. 1.) enabled by in-  
jury, violence, and oppression to make them-  
selves friends. Nor secondly, would he ho-  
nour ill gotten goods, and them onely with  
these excellent properties of making friends,  
and furthering in any sense their reception in-  
to

to everlasting habitations. We may therefore safely conclude, that by mammon of unrighteousnesse is meant riches indefinitely; not onely that which is the forbidden fruit of fraud and violence, but that also which is the lawfull fruit of our birth-right, or our industrie, or our interest in others. All worldly riches whatsoever, abstracting from the manner of acquiring them, are truly call'd the mammon of unrighteousnesse, and so *Austin* understands it, *Mammona iniquitatis delicta sunt seculi omnes undecunque sint*: and that in a double sense.

The first and most received is a passive sense. The mammon of unrighteousnesse, that is, the object and matter of all unrighteousnesse, of injury and violence in the gathering, of pride and luxury in the spending. In which sense our Saviour calls them thorns, *Matt.* 13. 22. and *Paul* calls them a temptation and a snare, *1. Tim.* 6. 9. *Hierome* applies that trite proverbiall sentence to this place, *Dives aut iniquus, aut iniqui heres*, as generally true. With him agree many of the ancients, and most of our modern divines too. *Dominos suos iniquitate involvunt*, saith *Calvin*. *Maximè inveniuntur apud injustos, & ab injustis maximi sunt*, saith *Grotius*. This mammon is that golden apple that puts the whole world



world into disorder and confusion; and through the generall corruption of the sonnes of men, becomes both the root and the fruit of their unrighteousnesse.

The second is an *active* sense. *μαμωνᾶ τῆς αἰνίας*, that is, *μαμωνᾶ τῆς αἰνίας*, or *αἰνίου*, false, deceitfull, unfaithfull mammon, for *αἰνίου* and *αἰνίου*, are observed to signifie the same in the Greek idiome. Though this interpretation at first view be not so plausible as the former, yet there are two good arguments of probabilitie for it. 1. They observe, that the Hebrew phrase *מִכְנֹן הַשָּׁקֶר* *divitia mendacii*, lying, false riches, was much in use among the Hebrews in our Saviours time, and is often met with in their comments upon the Bible, and thence conjecture that this *μαμωνᾶ τῆς αἰνίας* is onely an interpretation of that phrase. 2. The next verse but one after the text seems to favour it. *If therefore ye have not been faithfull in the unrighteous mammon (the same phrase) who will commit unto you the true riches?* where the opposition betwixt unrighteous mammon and the true riches seems to argue that by unrighteous mammon is meant false deceitfull riches: riches that deal unjustly and unfaithfully with us; for whil'st they tarry, they are but as empty husks to our belly, and as the rotten sand to our feet,



### *The faithfull Steward.*

feet, and they will not tarry long neither, but in our greatest need they take to themselves wings and flie away. But whether this or the other be our Saviours meaning, most certainly his meaning is, to set a mark of ignominie and dishonour upon that great idol Mammon, to destroy the magnificence of that *Diana* whom all the world worshippeth, to cast her headlong out of his fathers throne, and to debase her in the hearts and thoughts of his disciples.

Secondly, Let's consider the *good* character of Mammon, *Make friends*, &c. as bad as it is a good use may be made of it. There is a heavenly art of spiritualizing our worldly enjoyments. There is a way to clip the wings of riches, and to lay up even our earthly treasure in heaven. There is a divine Chymistry, that can extract the purest spirits from the most grosse and feculent matter; that can advance flints and pebbles to a neare resemblance of pretious stones. There is a lawfull craft of coyning your money over again, and adding the image and superscription of God to that of *Cesars*. For to the pure all things are pure. The beast upon the altar differs not in kind from the beast in the slaughter-house; and yet the one is holy, the other common. It is the altar that sanctifies the gift. A holy,

D

gracious

gracious heart sanctifies all that belongs to it. And this seems to me the most proper account of that speech of our Saviour, which hath met with so many different conjectures, Luke 11. 41. *But rather give alms of all that you have, and all things are clean unto you.* That to sincere repenting souls, exercising works of Christian charitie (which by a Synecdoche there, are put for all the fruits worthy of repentance, as praying, elsewhere) to such souls all things are clean, their very temporal enjoyments are refined into spiritual blessings. But the way of improving this unrighteous mammon will appear more fully in the second part of the text, which falls next under consideration.

*II. Particular.* The duty of Christian Stewards, *Make friends*, that is, Engage others by a prudent and faithfull dispensation of the Mammon committed to your charge. For we are to consider our selves under a double capacitie; private and publick. As particular persons, and as members of the whole world; of the universall Church, and of that particular Church, wherein our lot is fallen. Now though our great Lord & Master allows our charity to begin at home, and to appropriate to our private use such a proportion of his blessings, as may enable us to the cheerfull discharge

discharge of our duties: yet he expects our charitie should not end where it begins, but freely flow forth, in hearty desires to the whole world, and in reall expressions to such a part of it, as the measure of our talents is able to reach. Those that have had no other rule of judgement then the law of nature, and that in broken tables too, their own imperfect and depraved understandings, have yet condemned a selfish narrow spirit as unworthy a creature, especially of so high a rank as man is. They could take notice, that their great Creatour, though of a perfect selfsufficiency and independance, yet out of a free desire of communicating his goodnesse, gave a being to the whole creation, and continues a constant stream of Goodnesse unto all his creatures, that can never make him any real return. They could observe that the world it self was *εικὼν τοῦ παντός Θεοῦ, μονογενὴς υἱός*, the image and onely begotten of God. expressions pardonable in them (that knew none other of that name) and that it bears a resemblance, as of his other perfections, so especially of his free and diffusive goodnesse. That the Sun with unwearied bounty poures out his light, heat and influence upon all he can reach, with tenderest care cherisheth them in his warm bosome; with admirable discretion

performs his yearly circuit from tropick to tropick, that all the parts of the earth may have their share of his liberalitie. That the springs and fountains freely offer refreshment to all that passe by. That all the elements, and their severall mixtures, by a naturall self-deniall, resist their own inclinations, and run the hazard of their private ruine for the safety of the universe. That heavy bodies mount up to heaven, and light bodies stoop to the lowest room, rather then Nature should receive the least wound, yea or disfiguring scarre. These and the like considerations made them confesse *Non nobis nati sumus*, &c. That Man is not made onely for his own service, but must cast forth his virtue round about him. *εὐεργετικός ὡς οὖν*, that he is born to do good to others; That there is no monster in nature so great as *ἀνθρώπου ἀνθρώπου ἀπεχρημένον*, A Schismatick from mankind, a man that is separated from other men. This noble principle, though perhaps too much stain'd with superstition and affectation of glory, hath prevail'd with many of them to spend their fortunes and lives for the safety of their countrey. The Grecian and Romane nations yield us many renowned examples hereof. And other nations have been inferiour to them rather in their records, then examples of the like kind.

But

But we Christians, besides a clearer discovery of these natural arguments then the light of nature can afford, have incomparably more obligations upon us to enlargement of heart, then the heathens had, and therefore have the more to answer for, if we lesse regard them. We know of a second birth, of the love of God, greater to us then that of the creation, in sending his onely begotten Sonne into the world, that whosoever believeth in him should not perish, but have everlasting life. We see (as it were) before our eyes the Lord Jesus Christ denying, emptying, empoverishing himself (*ἐκένωσας, ἐταπείνωσας*) pouring out his warmest bloud with unspeakable pain and shame, and all to make himself friends: Friends to receive grace and kindness from him, but not to make him the least requitall, We have received the most pure and refined precepts of love, which not onely the Philosophers, but even the Jews themselves, and the greatest Rabbies amongst them were generally strangers to. To denie our selves: To love our enemies: To return good for evil: To blesse them that curse us, and pray for them that persecute us and despitefully use us: To esteem strangers our neighbours. We have, or at least pretend unto the spirit of the Gospel, that free spirit, that

spirit of love, meeknesse and compassion;  
 That spirit of communion and fellowship.  
 Under all these engagements shall we con-  
 tract our hearts, and harden our bowels?  
 Shall we confine our love meerly to our selves?  
 Let's not be deceived, God will not be mock-  
 ed. Whatsoever we sow that shall we also  
 reap. God is the true owner of all we pos-  
 sesse, and whatsoever we assume to our pri-  
 vate use beyond the rules of sobriety and mo-  
 deration, will be judged embezelled, and  
 without repentance exacted of us to the ut-  
 most farthing. To lay down the severall rules  
 and fit circumstances of Christian bounty,  
 would be a work of time, and truly of no  
 great necessitie. I think it was scarce ever  
 known, that persons of enlarged hearts, and  
 sincere purposes to do good, were yet at a  
 stand for want of prudence to direct them in  
 the manner of performance. I shall onely  
 point out the severall chanel's wherein the  
 Bounty of Christians useth to run; the seve-  
 rall occasions they have laid hold of in all  
 times, to discharge their charitie.

1. *For the honour and service of Religion.*  
 Where ever Religion hath had a throne, she  
 hath alwayes commanded an honourable  
 maintenance for her household and retinue.  
 Though indeed rather *antoxitate suadentis*,  
 then



then potestate iubentis, Tacit. as was said of the ancient Germane Princes, rather by a winning perswasive, then a rigid compulsive power. And this is one reason amongst many, why Religion is so much discountenanced by sensuall worldly men. They esteeme not spirituall things worth exchanging for a part of their carnall things; (with the Gadarens) they had rather part with Christ then their swine. They are content to lose their religion to save charges. If religion will put them to no cost nor pains, perhaps they can endure it; but if it require either, they are as indifferent as that King of Denmark, *Waldemar*, who lying under the Popes Interdict, sends him this blunt message, We received Our religion from thy Predecessours, which if thou wilt not suffer us to enjoy quietly, We send it thee back again, by these presents. There hath been a time when Devout Christians have been willing to lay down their estates at the Apostles feet, to serve the Churches necessity. There hath been a time when superstitious Christians have contributed beyond the Churches necessities. Inso-much that the Venetian state and others, have thought fit by severe laws to check their liberalitie, least the Church should swallow up the revenue of the Common-wealth.

There



There is no feare of that extreme now amongst us, and we have grounds to hope the good providence of God will prevent the contrary. Though it be too manifest, The religious charitie of Christians hath been much abused, yet surely the abuse of their gifts may be reformed without their utter abolition. Drunkenness may be suppress'd without cutting down the vines, as that rigid lawgiver did. The house of God may be swept without a beesome of destruction.

2. *For the encouragement of learning,* Religions handmaid, that hath for the most part flourished with her mistresse, and next to her is the greatest honour and accomplishment of a person or nation: The most beautifull ornament, the most usefull instrument, that God vouchsafeth unto the sonnes of men. The onely remedie against barbarisme and savagenesse. Yea tacitly commended by her very professed enemies whilest they are proud of that little learning they pretend to.

3. *For the upholding of their families.* The bonds of nature are neither broken nor slackened, but exceedingly strengthened by Christianitie. Our great Apostle pronounceth him that provides not for his family, worse then an infidel. And though he bore

a tender affection to all the sonnes of *Adam*, and became all things to all men for their advantage, yet his love to his brethren and kinsmen according to the flesh so farre transports him, that he could even wish himself accursed for their sakes, Rom. 9. 3.

4. *For the relief of the poore.* That great sacrifice of the Gospel, so frequently and powerfully urged by the precept of our Saviour and his Apostles, so commended by the examples of all the Saints in all ages; so approved and exalted by the generall vote of the whole world; that the very naming it is sufficient to prove it a principal stream of Christian charity.

5. *For the publick good of the communitie.* The best Christians have alwayes been the best Commonwealths men. Indeed Religious persons both Jews and Christians have been often accused for the troubles of Israel, That turn the world upside down, that professe a religion inconsistent with peace and civil government. But what scandals and groundlesse calumnies these have been, Their very enemies, so many of them as have had the patience to search out the truth, have acknowledged to the world; as might be prov'd by many instances, if it were needfull and seasonable.

6. For the maintenance of humane society. The Christian name hath alwayes been renowned for offices of courtesie and humanitie, as well as of compassion; and is cleare from the imputation of lordidnesse, as of luxury and profusenesse. These, or some of these wayes (according to their abilities and opportunities) have the faithfull Stewards of God laid out their earthly talents. Go you and do likewise.

III. Particular is the profit or benefit of their office, from the manner of expression. Make to your selves friends. And here the apologic of a late learned man in the like case is seasonable. *Ipsa virtus vili hoc seculo ignoscere mihi debet, si, quando per se contemnitur, ex utilitatibus ipsi praezium facio.* If the beauty of this grace be not powerfull enough of it self to enamour you, yet let her dowry tempt you. You will hereby make friends to your selves, mighty friends, that when ye fail, will receive you into everlasting habitations, as it follows in the next words. Ambrose indeed would have this latter clause understood of the Angels, and paraphraseth the words thus. That when ye die, the Angels may receive you into everlasting habitations. Others understand it indefinitely, and think it

it signifies no more then this. That when ye fail, ye may be received &c. as elsewhere *they shall call his name Emmanuel*, Matth. 1. that is, his name shall be so called; and, *this night do they require thy soul*, that is, thy soul is required, Luke 12. 20. But it best agrees with the parable foregoing, and with the contexture of the whole verse, if we referre this (*they*) in the latter part to those *friends* in the former part of the verse, and so make the latter an exegesis of the former. Make to your selves friends of unrighteous mammon, that when ye die, those friends may receive you into everlasting habitations. Not that all these friends of yours will be willing to receive you into happinesse, seeing many of them may prove ungratefull and fall short of it themselves. Nor yet that any of them are able in their own persons, and by their own power to receive you, for it is God that gives both grace and glory, and disposeth of all places in heaven both at his right hand and at his left. Nor yet lastly that they shall be your advocates and mediators, see'd by your charitable gifts to speak a good word for you, and by their interest to obtain your reception into heaven, as some grosse Ro-

manifests collect from this place. But they may be said thus to befriend you two wayes.

1. By being the objects and occasions of those pious and charitable works, which are the way to those everlasting habitations. And it is a familiar scheme of speech, to ascribe that to the object which properly belongs to the action. As parents honoured and obeyed may be said to prolong our dayes. And the stone out of the wall, and the beam out of the timber, are said to crie out against covetous persons; So the backs and bellies, and soules of poore distressed creatures, which out of an humble obedience to the law of Christ, and a tender compassion to your brethren; you have clothed, fed and refreshed, will plead, and that effectually upon the gracious promises of God, for your reception into everlasting habitations.

2. They may be said thus to befriend you though not in their own persons, yet by their sureties. God himself and his Sonne Jesus Christ, have engaged, and, if I may so speak, entred bond with these poore debtors of yours, to see your labour of love repaid with full interest: nay, to give you a recompence of infinite value, for that in  
which

It self is worth nothing. God by his own promise hath made himself your debter, according to that known saying of *Austin*, *Fidelis dominus qui fecit se nobis debitorem, non aliquid à nobis accipiendo, sed omnia promittendo*. You have it under the hand of the Holy Ghost himself, that giving to the poore is lending to the Lord. That entertaining, clothing, feeding, visiting the poore afflicted members of Christ, are so many good offices done to Christ himself, and acknowledged by him as his own personall debts and engagements. So that prove your friends here spoken of never so dishonest or unable in their own persons, you need not feare the losse of your adventure, where the Lord himself is your securitie, and will stand your friend in their stead, to receive you into everlasting habitations.

This I conceive a true account of these expressions, But what ever mistake these conjectures may be guilty of, the main scope and purpose of our Saviour in them is cleare and out of question, and that is this. To declare this duty of making friends by a wise improvement of our earthly talents, to be of an absolute necessity and certain tendencie to everlasting happinesse: and that,



in actual performance where there is abilitie, or however in willingnesse of mind, which in want of abilitie, is the same in Gods acceptance, 2. Corinth. 8. 12. For though without Pharisaicall pride and arrogancie, we cannot be said to merit salvation by our good works, especially as the Papists abuse that phrase contrary to the harmlesse and well meaning use of it in some of the fathers. Yet that salvation depends upon our good works, taken in their due latitude, and in conjunction with their true principles of faith, and love, and humilitie of spirit; surely none that pretend to the knowledge and belief of the Scriptures, can possibly denie with any colour of reason. For the Scriptures do with one voice proclaim that the exercise of these graces is first, the way to salvation, that good old way, trodden by all that ever travelled heaven-ward. And *secondly*, that it is the measure of salvation according to which every man shall receive his reward. And *thirdly*, that it is the preparative for salvation, fitting the faithfull servant to enter into his Masters joy. For grace makes way for glory, and happinesse is nothing else but the perfecting of that love which is begun here.

This



This I take it, is true protestant doctrine. And therefore it is not our religions fault, but our own, if the protestant name suffer under any deserved imputation of barrennesse and covetousnesse, and if it be, as some say, it is almost as infamous for one kind of idolatry, as the Romane is for another. For our Religion most powerfully urges upon us all manner of religious, pious and charitable works, and teacheth their necessity and certain tendencie to everlasting happinesse, as being the way to it, the measure of it, and preparation for it. I have not time to shew how the Scriptures abound in the proof of all these; or if I had, they are so plain, I need not. I shall onely adde a few words of exhortation, first, to the Stewards of God: and secondly to their friends made by their discharge of their office. Neither are these alwayes distinct persons, but sometimes divers respects of the same persons. For one man under divers considerations, and in severall respects may be both a Steward and a friend, in the sense of the text.

1. You that are the Stewards of God, to whose charge the good things of this world are committed; you see before you  
your

your way unto your Masters joy. That more  
excellently the Apostle shews us, 1. Cor.  
12. Lastly, more excellent then the best  
gift, then prophesie, speaking with tongues,  
understanding of mysteries, faith of mi-  
racles, yea more excellent then all other  
graces; *For now remain faith hope and love,*  
*but the greatest of these is love.* If you are  
not yet arrived to that high and God-like  
degree of love, to do good and commu-  
nicate freely without any respect to the re-  
compence of reward, yet methinks, that  
sincere, though fainter degree of love, to  
God and man, that warms the breast of  
every true Christian, being encouraged with  
a most infallible assurance of an infinite  
and eternall recompence of reward, should  
be strong enough in you to provoke you  
to the exercise of all pious and charitable  
works, according to your abilities and op-  
portunities. Neither let the Stewards of God  
flatter themselves, that a negative faith-  
fulnessse will serve the turn. That they have  
made use of nothing but their own; that  
they have not oppressed the poore, nor  
defrauded the hireling, nor devoured wi-  
dows houses, nor robbed the communitie,  
nor injured any. Such an account as this,  
though it be better then most men can make,  
yet

*The faithfull Steward.*

yet it will not passe at that great audit. For it proceeds upon a false supposition, that their possessions were their own, and not their Masters, that they were Lords and not Stewards. The unfaithfull servant is condemned out of his own mouth, not for imbezelling, but for not improving his Lords money. And there is a rich man in the next parable following the text, that is tormented with intolerable flames, not for oppression, fraud and violence, but for immoderate enjoying his good things, and not commiserating the wants of a poore lame beggar, for being clothed with purple and fine linen, and faring deliciously every day, and yet denying the crumbs that fell from his table to distressed Lazarus. And though he had dogges to eat up his crumbs, dogges that licked the poore mans sores, and had more compassion in them then their master, yet this will not excuse his churlish deniall of a poore mans request. The right of dogges ceaseth, when a poore man becomes their competitour. Let this example be a caution to all the Stewards of God, that their backs, and bellies, their lusts and pleasures, do not devoure all their good things, when the necessities of the Church, and the members of it call for a share

share with them. That they be not like those  
 sonnes of pleasure, Amos 6. 3. 6. That lie  
 upon beds of ivorie, and stretch themselves up-  
 on their couches, and eat the lambs out of the  
 flock, and the calves out of the midst of the  
 stall, that chant to the sound of the viol, and  
 invent to themselves instruments of musick,  
 that drink wine in bowls, and anoint them-  
 selves with the chief ointment, but they are  
 not grieved for the afflictions of Joseph.

2. You that by the bounty of others are  
 engaged to be their friends, though their  
 reward depends not upon your personal love  
 and friendship, yet it becomes you to ex-  
 presse your sence of your engagements, and  
 to shew your selves in heart and affection  
 their true friends. Neither doth the Lord  
 in taking the debt upon himself, disoblige  
 you from your duty of respect and thank-  
 fulnesse to the instruments of his goodnesse.  
 But your friendship ought to shew forth it  
 self, at least in these foure particulars.

1. In a carefull and conscionable obser-  
 vance of their precepts, and and all the con-  
 ditions of their pious and charitable works,  
 so farre as consistent with the laws of any  
 higher power. God establisheth the house  
 of the *Rechabites*, for observing the pre-  
 cepts of their father *Jonadab*, Jer. 35. and yet  
 those

*The faithfull Steward.*

11

those precepts were matters otherwise of an indifferent nature, as abstaining from wine, and the like.

2. In a sober and moderate use of their gifts, according to their pious intention. Pride and wantonnesse, as they are no where more odious, so they are no where more conspicuous, then in those that lie upon other mens bounty. Nay, the least appearance of vanitie in them (we all know) raiseth such scandals, as are not easily laid again. But by our Christian sobrietie and moderation, we shall either put them to silence, or at least bear them comfortably.

3. In following their examples according to the measure we have received. *ἡμεῖς ἡμεῖς, ἡμεῖς ἡμεῖς.* They that have made us friends, have made us Stewards too: And if we be not rich to cast in much, yet our mites are expected. The meanest of our condition cannot make us incapable of that glorious report the Apostle gives of the Macedonians, 1. Cor. 1.8. that the depth of their poverty abounded to the riches of their liberalitie. To speak freely, It would better become our condition, if a little of our courtesie were turned into charity, and if something were abated of  
our

*The faithfull Steward.*

our mutuall friendly entertainments, to make to our selves friends according to the mind of our Saviour.

4. In paying to them their due honour: to their persons if alive; if dead, to their memorialls. However their names may perhaps be stain'd with reproches and ill reports, by the loose and carelesse tongues of others, yet it becomes their friends to speak as they find: and to perfume their memory with honourable mention of their bounty and liberalitie. Whilest *Cham* impudently beholds and reports his fathers nakednesse, let *Shem* and *Japhet* go backward and cover it. For though the honour done to the memory of those whom God hath made instrumental for our good, be no real addition to their reward, yet it is a real expression of our thankfulness to God for them, and of our due valuation of the benefit we receive from him by their means, and may happily provoke others to the imitation of their worthy examples.

For which reasons, give me leave as the present occasion requires, to mention the name of that noble and free-hearted Benefactour both to this whole Univerſitie, and especially to this adjoyning Colledge,



ledge, (*Peter-house*) D<sup>r</sup> ANDREW PERN.  
His bounty to this Colledge in adding a  
new foundation of two fellowships and six  
schollerships; in building our Library, and  
furnishing it with a plentiful variety of  
choice books; in establishing a Library-  
keepers place, and in many other works of  
great advantage. His happy and renowned  
endeavours for the honour and prosperitie  
of the Universitie in generall; for the vin-  
dication, and enlargement of their privi-  
ledges; his bequests of a yearly pension to  
to the publick Library-keeper, and a box of  
ancient coyns and medalls of great value.  
But especially his wise and successfull pains  
in contriving and procuring that necessary  
Statute of the 18. of *Queen Eliz.* to turn  
the third part of our ancient rents into co-  
cumony. To which both the Universities  
ow their comfortable subsistence ever since.  
His liberalitie to those places in the coun-  
tre, whereto he had relation, making them  
provision for a yearly Sermon, and distribu-  
tions to their poore. These and many other  
worthy deeds of his deserve of us, that his  
name should be had in honourable remem-  
brance. But especially they should put us in  
mind of that gracious hand of God, that  
by this and many other the like instruments  
of



of his goodness. A ... public  
provision for the encouragement of Reli-  
gion and Learning, and hath given us in par-  
ticular a share in it. The Lord grant us such  
a sober use and faithfull improvement of  
these his mercies, that by the same good  
and of providence, they may continue and  
may increase, both to the present, and to  
succeeding generations.

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... and enlargement of their ...  
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